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Augustine, Eucherius, and especially from the treatise "De Trinitate," ascribed to Vigilius Tapsensis; finally it contains hitherto unknown similitudes setting forth the doctrine of the Trinity. Künstle has produced an instructive work on a part of church history quite aside from the ordinary field of study.

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DIE ORIGENISTISCHEN STREITIGKEITEN IM SECHSTEN JAHRHUNDERT UND DAS FÜNFTE ALLGEMEINE CONCIL. Von DR. FRANZ DIEKAMP. Münster: Aschendorff, 1900. Pp. iv + 142. M. 3.50.

THE author of this monograph is a young Catholic scholar, who had already distinguished himself by at least two larger works in the patristic sphere. The point at issue seems not to be one of the first importance, and it is not easy to understand why so much painstaking labor should have been devoted to it by our author and his predecessors. In 543 the emperor Justinian, with the concurrence of nearly all the bishops of the East, issued an edict against the Origenists, who were somewhat aggressive at that time. In the eleventh of a series of anathemas agreed upon at the eighth session of the council of Constantinople (553) Origen is condemned along with Arius, Eunomius, and a number of early heretics. Baronius (1588), followed by a long list of scholars, of whom the most recent and best-known are Möller, Loofs, and Harnack, reached the conclusion that the council of Constantinople gave special consideration to the Origenistic heresies and deliberately and definitely anathematized them. Baronius was disposed to attribute the somewhat confused and inconclusive character of the acts of the council to efforts of the Origenists to cover up the evidence of their definite condemnation. Hallois (1648) made an earnest effort to prove that the Origenists were not definitely condemned by this council, and resented with warmth Baronius' imputation, as dishonoring to the great Alexandrian. He was inclined to call in question even the general condemnation of Origen, along with other heretics, and to impute it to malice inspired by "the father of lies." Hallois has had a number of followers, some of whom have surpassed him in their zeal for Origen and their determination to resent the very suggestion of his condemnation by an ecumenical council. Most modern scholars have followed Valesius (1673) in holding that the council of 553 simply acted upon the investigation of Origenism by the bishops in 543 and did not

go into the matter anew in any detailed way; but yet expressly condemned Origen along with other heretics and meant to condemn *ipso facto* his contemporary followers. Hefele has been the most important modern advocate of this view. Diekamp has investigated the matter anew, with access to considerably more material than was available to any of his predecessors. With marvelous industry he has brought together a great array of facts bearing upon the question. He has gathered and scientifically arranged much valuable material relating to the Origenistic controversy during the reign of Justinian, and has been able to fix a number of important dates and relations. His chronological table appended to the work will be found useful. His conclusion as regards the question at issue does not differ materially from that of Hefele. He admits that in 543 Pope Vigilius joined in the anathematization of the Origenists; but he does not think that this fact or the general condemnation of Origen by the ecumenical council of 553 gives to this condemnation the stamp of infallibility or necessarily constitutes Origen a heretic. The difficulty involved in holding to the infallibility of pope and council, and at the same time refusing to allow that Origen was a heretic, doubtless suggests the chief motif in these researches.

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DIE LEHRE VON DER GEMEINSCHAFT DER HEILIGEN IM CHRISTLICHEN ALTERTHUM. Eine dogmengeschichtliche Studie. Von J. P. KIRSCH. Mainz: Kirchheim, 1900. Pp. vi+230. M. 7.

THIS book forms the beginning of a new series of studies in church history, the object of which is to explore the bypaths and record the results, so that those who are concerned with the main highway may know what material there is available for their purpose. The subject chosen to begin the series is important and interesting, for it is nothing less than the place which the communion of the saints held in the thinking of Christians down to the end of the fifth century. The author assumes that the writers of the New Testament held that "the saints on earth and all the dead but one communion make," and, starting from this, he endeavors to show how the idea was developed and what elements it introduced into Christian thinking. It is recognized that "the foundation of the doctrine of the communion of the saints is the view held regarding the kingdom of God, the church, or,